

savagism, and the effect of emancipation upon the farming, mechanical and laboring classes." Published in New York, by Van Evrie, Horton & Co. This is No. 2 of the anti-abolition tracts.

Mr. STOCKBRIDGE. The author's name is not given?

Mr. JONES, of Somerset. No, sir; it is a compilation from the Prison Discipline Society's reports

By Mr. STIRLING. What is the date of the publication?

Mr. JONES, of Somerset. 1863. But the facts that are alluded to in it did not transpire in 1863. And if you will look into the Prison Discipline Reports of 1826 and 1827, you will find the facts as here stated. These facts were notorious at the time, and our own experience was the same. Our own penitentiary at that time was beginning to be overrun; we had not room enough; we had to enlarge the buildings to take in this class of population. Three-fourths of the time of our courts and juries was taken up in trying those people. The people of the State began to be alarmed; they said they were tired of being taxed to support this degraded class who would not work, but would steal, who would go ragged, and idle their time away in squalid beggary, and necessarily become degraded, drunken, worthless criminals. And there is not a lawyer within the sound of my voice, who has been engaged in practice in the slave counties, who does not know this to be true. I believe there are some dozen of this class in the jail of my county upon charges of capital crime. In the last few years this has been growing worse. There have been several cases of capital punishment in our county upon negroes of this class, for the most heinous offences known to the law.

Therefore it was that this experience in our own State, corroborating the experience of the Northern States, as to the effects of emancipation upon this class, brought about the policy I have referred to. And in 1850, when the Convention met in this hall to frame a new Constitution, so pressing were these facts upon that Convention that they adopted an article in the Constitution that the legislature should have no power to interfere with the relation of master and slave. Maryland had been for twenty years endeavoring to ameliorate the condition of this unfortunate class of free negroes. Simultaneously with the cessation of the system of manumission, she opened communication with Liberia; she organized a board of colonization and appropriated \$10,000 a year, levied upon the property of her citizens with a view of ameliorating the condition of this unfortunate class, and inducing them to go to Liberia. For upwards of twenty years, if my memory serves me rightly, this tax was paid. Now and then a cargo was collected from all parts of the State, and from

other States when we could not get them here; but very few of them were sent over. You could not get them to go; they would not go where they were to be freemen, have the right to vote, to sit upon juries, and take part in the affairs of government. There were educated men among them, but how few of them could be induced to go let the reports of the colonization board to the legislature from year to year answer. Finally, the legislature had to give up in despair and repeal the tax. These people would not go. They have strong local attachments, and would rather lie down and perish of starvation and nakedness where they are, than go and enjoy the honors and offices that might be given to them in Liberia. They have a horror of it; no condition of slavery has horrors to them equal to the idea of being carried to Liberia. This, sir, is their unfortunate condition.

Something has been said about its being contrary to law to teach the slave to read the Bible, the revealed word of God. I do not remember any law in this State upon the subject; but I remember this very well, that before this demon abolition started in the North, and sought to inundate the slave States with its incendiary publications, there was much attention paid to the instruction of slaves in reading and writing by their owners. I know many ladies who devoted much of their time to teaching their servants, and whose household servants, or the most of them, could read their Bibles, and had Bibles to read, and could write. What put an end to this ameliorating and christianizing influence? The Northern abolitionists who sought through this medium to invite to insurrection and bloodshed and murder, this very population that these Christian women were thus endeavoring to instruct and lead, under the humanizing system of servitude that has ever existed in the State of Maryland during my knowledge, to a proper understanding of christianity and religion.

I again appeal to those, whether slaveholders or not, who have been within her borders, to say if there was a laboring population on earth better fed, clothed and cared for, and worked so lightly, as the slaves of Maryland. Take the statements of the agent of the Agricultural Society of Massachusetts, sent to Europe to examine into the condition of the laboring classes there, and see the contrast between what he describes as the condition of the laboring people in England and Scotland, and the condition of the slaves of Maryland. He states that he found these men and their wives, living in miserable huts, who had been employed upon the same estates in hard labor for twenty, thirty, forty, fifty, and even sixty years, and when he asked them if they had laid up anything for a rainy day, for their old age, they seemed perfectly surprised at the idea. They had been barely